A DIRECTORY FOR The Publique VVorſhip of GOD, Throughout the Three KINGDOMS OF *England, Scotland,* and *Ireland.*

Together with an Ordinance of Parliament for the taking away of the Book of COMMON-PRAYER: AND For eſtabliſhing and obſerving of this preſent DIRECTORY throughout the Kingdom of *England,* and Dominion of *Wales.*

Die Jovis, 13. *Martii,* 1644.

ORdered by the Lords and Commons aſſembled in Parliament, That this *Ordinance* and *Directory* bee forthwith Printed and Publiſhed:

Joh: Brown, Cleric. Parliamentorum. *H: Elſynge, Cler. Parl. D. Com.*

LONDON: Printed for *Evan Tyler, Alexander Fifield, Ralph Smith,* and *John Field*; And are to be ſold at the Sign of the Bible in Cornhill, neer the ROYALL-EXCHANGE. 1644.

~~1443:15~~
247-9:50

Die Veneris, 3. Januarii, 1644.

An Ordinance of Parliament for the taking away of the Book of Common-Prayer, and for the eſtabliſhing and putting in execution of the Directory for the publique Worſhip of God.

THe Lords and Commons aſſembled in Parliament, taking into ſerious conſideration the manifold Inconveniences that have ariſen by the Book of Common-Prayer in this Kingdom, and reſolving, according to their Covenant, to reform Religion according to the Word of God, and the Example of the beſt Reformed Churches, have Conſulted with the Reverend, Pious and Learned Divines, called together to that purpoſe; And do judge it neceſſary that the ſaid Book of Common-Prayer be aboliſhed, & the Directory for the Publique Worſhip of God, herein after mentioned, be eſtabliſhed and obſerved in all the Churches within this Kingdom: Be it therefore Ordained by the Lords and Commons Aſſembled in Parliament, That the Statute of the ſecond and third years of King Edward the ſixth, Intituled, The Penalty for not uſing Uniformity of Service, and Adminiſtration of Sacraments, &c. And the Statute

ture of the fifth and five yeares of the same King, Intituled, Uniformity of Prayer, and Administration of Sacraments, shall be used in the Church: And so much of the Statute of the first year of Queen Elizabeth, Intituled, There shall be Uniformity of Prayer and Administration of Sacraments, as concernes the said Book of Common-Prayer, and the Uniformity of Prayer, and Administration of the Sacraments: And so much of the Statute of the fifth year of the same Queen, Intituled, By whose Order, the Bible, and Book of Common-Prayer shall be Translated into the Welch Tongue, as concerns the Book of Common-Prayer: And so much of the Statute of the eighth year of the same Queen, Intituled, All Acts made by any person since Primo Eliz. for the Consecrating, Investing, &c. of any Archbishop, or Bishop, shall be good, as concerns the said Book; Be, and stand from henceforth Repealed, void, and of none effect, to all intents, constructions, and purposes whatsoever; And that the said book of Common-Prayer, shall not remain, or be from henceforth used in any Church, Chappell, or place of Publique Worship, within the Kingdom of England, or Dominion of Wales; And that the Directory for Publique Worship herein set forth

forth, shall be henceforth used, pursued, and observed, according to the true intent and meaning of this Ordinance, in all Exercises of the Publique Worship of God, in every Congregation, Church, Chappell, and place of Publique Worship within this Kingdom of England, and Dominion of Wales; which Directory for the Publique Worship of God, with the Preface thereof followeth. And it is further Ordained by the Authority aforesaid, That there shall be provided at the charge of every Parish, or Chappelry in this Realm of England, and Dominion of Wales, a fair Register Book of Velim, to be kept by the Minister and other Officers of the Church, And that the Names of all Children Baptized, and of their Parents, and of the time of their Birth and Baptizing, shall be Written and set down by the Minister therein; And also the Names of all persons Married there, and the time of their Marriage; And also the Names of all persons Buried in that Parish, and the time of their Death and Buriall: And that the said Book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the Birth, Baptizing, Marriage, or Buriall of any person therein Registred, and to take a Copy, or procure a Certificate thereof.

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A DIRECTORY FOR The Publique Worship OF GOD In the three KINGDOMES.

THE PREFACE.

IN the beginning of the bleſſed Reformation, our wiſe and pious Anceſtors took care to ſet forth an Order for Redreſſe of many things, which they, then, by the VVord diſcovered to be Vain, Erroneous, Superſtitious, and Idolatrous, in the Publique VVorſhip of God. This occaſioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time ſet forth; Becauſe the Maſſe, and

the reſt of the Latine-Service being removed, the Publique VVorſhip was celebrated in our own Tongue; many of the common People alſo received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is ſealed.

Howbeit, long and ſad Experience hath made it manifeſt, That the Leiturgie uſed in the Church of *England*, (notwithſtanding all the pains and Religious intentions of the Compilers of it) hath proved an offence, not only to many of the Godly at home; but alſo to the Reformed Churches abroad. For, not to ſpeak of urging the Reading of all the Prayers, which very greatly increaſed the burden of it; the many unprofitable and burdenſome Ceremonies, contained in it, have occaſioned much miſchief, as well by diſquieting the Conſciences of many godly Miniſters and people who could not yield

yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or Subſcribing to thoſe Ceremonies. Sundry good Chriſtians have been by means thereof, kept from the Lords Table, and divers able and faithfull Miniſters debarred from the exerciſe of their Miniſtery (to the endangering of many Thouſand Souls, in a time of ſuch ſcarcity of faithfull Paſtors) and ſpoiled of their livelyhood, to the undoing of them and their Families. Prelates and their Faction have laboured to raiſe the Eſtimation of it to ſuch an height, as if there were no other VVorſhip, or way of VVorſhip of God amongſt us, but onely the Service-Book; to the great hinderance of the Preaching of the VVord, and (in ſome places, eſpecially of late) to the juſtling of it out, as unneceſſary; or (at beſt) as far inferior to the Reading of Common-Prayer, which

was made no better then an Idol by many Ignorant and Superſtitious People, vvho pleaſing themſelves in their preſence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themſelves in their ignorance and careleſneſſe of ſaving knowledge and true piety.

In the mean time Papiſts boaſted, that the Book was a compliance with them in a great part of their Service, and ſo were not a little confirmed in their Superſtition and Idolatry, expecting rather our return to them, than endeavouring the Reformation of themſelves: In which expectation they were of late very much incouraged, when, upon the pretended warrantableneſſe of impoſing of the former Ceremonies, new ones were dayly obtruded upon the Church.

Adde hereunto (which was not foreſeen, but ſince hath come to paſſe) that the Leiturgie hath been a great means, as on the one

one hand to make and increaſe an idle and unedifying Miniſtery, which contented it ſelf with ſet Forms made to their hands by others, without putting forth themſelves to exerciſe the gift of Prayer, with which our Lord *Jeſus Chriſt* pleaſeth to furniſh all his Servants whom he calls to that office: So on the other ſide it hath been (and ever would be, if continued) a matter of endleſſe ſtrife and contention in the Church, and a ſnare both to many godly and faithfull Miniſters, who have been perſecuted and ſilenced upon that occaſion, and to others of hopefull parts, many of which have been, and more ſtill would be, diverted from all thoughts of the Miniſtery to other ſtudies; eſpecially in theſe latter times, wherein God vouchſafeth to his people more and better means for the diſcovery of Error and Superſtition, and for attaining of knowledge in the myſteries of godlineſs, and gifts in Preaching and Prayer.

Upon

Upon these, and many the like weighty considerations, in reference to the whole Book in generall, and because of divers particulars contained in it; not from any love to Novelty, or intention to disparage our first Reformers (of whom we are perswaded that were they now alive, they would joyn with us in this work, and whom we acknowledge as Excellent Instruments raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with thankfulnesse and honour;) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfy our own Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among our selves, and withall give some publique Testimony of our endeavors for

for Uniformity in Divine Worſhip, which we have promiſed in our Solemn League and Covenant: We have, after earneſt and frequent calling upon the Name of God, and after much Conſultation, not with fleſh and blood, but with his holy Word, reſolved to lay aſide the former Leiturgie, with the many Rites and Ceremonies formerly uſed in the Worſhip of God: And have agreed upon this following Directory for all the parts of Publique Worſhip, at ordinary and extraordinary times.

Wherein our care hath been to hold forth ſuch things as are of Divine Inſtitution in every Ordinance; and other things we have endeavoured to ſet forth according to the Rules of Chriſtian Prudence, agreeable to the generall Rules of the Word of God. Our meaning therein being onely that the generall heads, the ſenſe and ſcope of the Prayers and other parts of Publique Worſhip

ſhip being known to all, there may be a conſent of all the Churches, in thoſe things that contain the ſubſtance of the Service and VVorſhip of God; And the Miniſters may be hereby directed in their Adminiſtrations to keep like ſoundneſſe in Doctrine and Prayer; and may, if need be, have ſome help and furniture: And yet ſo, as they become not hereby ſlothfull and negligent in ſtirring up the gifts of Chriſt in them: But, that each one, by meditation, by taking heed to himſelf and the Flock of God committed to him, and by wiſe obſerving the wayes of Divine Providence, may be carefull to furniſh his heart and tongue with further, or other materials of Prayer and Exhortation, as ſhall be needfull upon all occaſions.

A DIRECTORY

FOR

Publique Prayer, Reading the Holy Scriptures, Singing of Psalmes, Preaching of the Word, Administration of the Sacraments, and other parts of the Publique Worship of God, Ordinary & Extraordinary.

Of the Assembling of the Congregation, and their Behaviour in the Publique Worship of God.

WHen the Congregation is to meete for Publique Worship, the people (having before prepared their hearts thereunto) ought all to come, and joyne therein: not absenting themselves from the Publique

Ordinances, through negligence, or upon pretence of Private meetings.

Let all enter the Assembly, not irreverently, but in a grave and seemly manner, taking their seates or places without Adoration, or Bowing themselves towards one place or other.

The Congregation being assembled; the Minister, after solemne calling on them to the worshiping of the great name of God, is to begin with Prayer;

In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord, (in whose presence they doe then in a speciall manner appeare) and their own vilenesse and unworthinesse to approach so neare him; with their utter inability of themselves, to so great a Work: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to bee performed; and for a Bles-

sing

ſing on that particular portion of his Word then to bee read: and all, in the Name and Mediation of the Lord Jeſus Chriſt.

The Publique Worſhip being begun, the people are wholly to attend upon it; forbearing to Reade any thing, except what the Miniſter is then reading or citing; and abſtaining much more from all private whiſperings, conferences, ſalutations, or doing reverence to any perſons preſent, or comming in; as alſo from all gazing, ſleeping, and other undecent behaviour, which may diſturbe the Miniſter or people, or hinder themſelves or others in the ſervice of God.

If any through neceſſity be hindred from being preſent at the beginning, they ought not, when they come into the Congregation, to betake themſelves to their private Devotions, but reverently to compoſe themſelves to joyne with the Aſſembly, in that Ordinance of God which is then in hand.

Of Publique Reading of the holy Scriptures.

READing of the Word in the Congregation, being part of the publique Worship of God, (wherin we acknowledge our dependence upon him, and subjection to him) and one Means sanctified by him for the edifying of his People, is to bee performed by the Pastors and Teachers.

Howbeit, such as intend the Ministery, may occasionally both reade the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonicall Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publiquely read in the vulgar Tongue, out of the best allowed Translation, distinctly, that all may heare and understand.

How large a portion shall be read at once, is left to the wisdome of the Minister: But it is convenient that ordinarily one Chapter of each Testament bee read at every meeting; and sometimes more, where the Chap-

Chapters be ſhort, or the coherence of matter requireth it.

It is requiſite that all the Canonical books bee read over in order, that the people may be better acquainted with the whole Body of the Scriptures: And ordinarily, where the Reading in either Teſtament endeth on one Lords day, it is to begin the next.

Wee commend alſo the more frequent reading of ſuch Scriptures, as hee that readeth ſhall thinke beſt for edification of his Hearers; as the Book of Pſalmes, and ſuch like.

When the Miniſter, who readeth, ſhall judge it neceſſary to expound any part of what is read, let it not bee done untill the whole Chapter, or Pſalme bee ended: and regard is alwayes to be had unto the time, that neither Preaching or other Ordinance bee ſtraitned, or rendred tedious. Which Rule is to be obſerved in all other publique performances.

Beſide Publique Reading of the Holy Scriptures, every perſon that can reade, is to be exhorted to reade the Scriptures privately

ly (and all others that cannot reade, if not disabled by age, or otherwise, are likewise to bee exhorted to learne to reade) and to have a Bible.

Of Publike Prayer before the Sermon.

AFter Reading of the Word (and singing of the Psalme) the Minister who is to Preach, is to endeavour to get his own, and his Hearers hearts to be rightly affected with their Sinnes, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Iesus Christ, by proceeding to a more full Confession of Sinne with shame and holy confusion of face; and to Call upon the Lord to this effect;

To acknowledge our great sinfulnesse; First, by reason of Originall sin, which (beside the guilt that makes us liable to everlasting Damnation) is the seed of all other

other ſinnes, hath depraved and poyſoned all the faculties and powers of Soule and Body, doth defile our beſt actions, and (were it not reſtrained, or our hearts renewed by Grace) would breake forth into innumerable tranſgreſſions, and greateſt rebellions againſt the Lord, that ever were committed by the vileſt of the ſons of Men. And, next, by reaſon of Actuall ſins, our own ſins, the ſins of Magiſtrates, of Miniſters, and of the whole Nation, unto which wee are many wayes acceſſory. Which ſins of ours receive many fearefull aggravations, wee having broken all the Commandements of the holy, juſt, and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned; and that not onely out of Ignorance, and Infirmity, but alſo more preſumptuouſly againſt the light of our Minds,,

Minds, checks of our Consciences, and motions of his own Holy Spirit to the contrary, so that we have no cloak for our sins; Yea, not onely despising the riches of Gods goodnesse, forbearance and long-suffering, but standing out against many invitations and offers of grace in the Gospel, not endeavouring as wee ought to receive Christ into our hearts by Faith, or to walke worthy of him in our lives.

To bewaile our blindnesse of minde, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endeavouring after mortification and newnesse of life; nor after the exercise of godlinesse in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others,

as

as wee ought: And to mourn over ſuch other ſins as the Congregation is particularly guilty of; notwithſtanding the manifold and great Mercies of our God, the Love of Chriſt, the Light of the Goſpel, and Reformation of Religion, our own purpoſes, promiſes, vows, ſolemn Covenant, and other ſpeciall obligations to the contrary.

To acknowledge and confeſſe, that, as wee are convinced of our guilt, ſo, out of a deep ſenſe thereof, wee judge our ſelves unworthy of the ſmalleſt benefits, moſt worthy of Gods fierceſt wrath, and of all the Curſes of the Law and heavieſt Judgements inflicted upon the moſt rebellious Sinners; and that hee might moſt juſtly take his Kingdome and Goſpel from us, plague us with all ſorts of ſpirituall and temporall judgements in this life, and after caſt us in-

to utter Darkneſſe, in the Lake that burneth with fire and brimſtone, where is weeping and gnaſhing of teeth for evermore.

Notwithſtanding all which, To draw neare to the Throne of Grace, encouraging our ſelves with hope of a gracious Anſwer of our Prayers, in the riches and all-ſufficiency of that onely one oblation, the ſatisfaction and interceſſion of the Lord Jeſus Chriſt at the right hand of his Father, and our Father; and, in confidence of the exceeding great and precious promiſes of mercy and grace in the new Covenant, through the ſame Mediator thereof, to deprecate the heavy wrath and curſe of God, which wee are not able to avoid, or beare; and humbly, and earneſtly to ſupplicate for mercy in the free and full remiſſion of all our ſins, and that onely for the bit-

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ter ſufferings and pretious merits of that our onely Saviour Jeſus Chriſt.

That the Lord would vouchſafe to ſhed abroad his love in our hearts by the Holy Ghoſt; ſeale unto us by the ſame Spirit of Adoption, the full aſſurance of our Pardon and Reconciliation; comfort all that mourn in Zion, ſpeak peace to the wounded and troubled ſpirit, and bind up the broken hearted: And as for ſecure and preſumptuous ſinners, that he would open their eyes, convince their Conſciences, and turn them from darkneſſe unto light, and from the power of Satan unto God, that they alſo may receive forgiveneſſe of ſin, and an inheritance among them that are ſanctified by faith in Chriſt Jeſus.

With remiſſion of ſins through the blood of Chriſt, To pray for ſanctification by his Spirit; the Mortification of

ſinne dwelling in, and many times tyrannizing over us, the quickening of our dead ſpirits with the life of God in Chriſt, grace to fit and inable us for all duties of converſation and callings towards God and Men, ſtrength againſt temptations, the ſanctified uſe of bleſſings and croſſes, and perſeverance in Faith, and obedience unto the end.

To pray for the Propagation of the Goſpell and Kingdome of Chriſt to all Nations, for the converſion of the Jewes, the fulneſſe of the Gentiles, the fall of Antichriſt, and the haſtening of the ſecond comming of our Lord; For the deliverance of the diſtreſſed Churches abroad, from the tyranny of the Antichriſtian faction, and from the cruell oppreſſions and blaſphemies of the Turke: For the bleſſing of God upon all the Reformed Churches, eſpecially

cially upon the Churches and Kingdomes of England, Scotland, *and* Ireland, *now more ſtrictly and religiouſly united in the ſolemne Nationall League and Covenant; and for our Plantations in the remote parts of the World: more particularly for that Church and Kingdome whereof we are Members, that therein God would eſtabliſh Peace and Truth, the purity of all his Ordinances, and the power of Godlineſſe; prevent and remove hereſie, ſchiſme, prophaneneſſe, ſuperſtition, ſecurity, and unfruitfulneſſe under the meanes of Grace, heale all our rents and diviſions, and preſerve us from breach of our ſolemne Covenant.*

To pray for all in Authority, eſpecially for the Kings Majeſty, that God would make him rich in bleſſings, both in his Perſon and Government;

eſtabliſh his Throne in Religion and Righteouſneſſe, ſave him from evill Counſell, and make him a bleſſed and glorious Inſtrument for the conſervation and propagation of the Goſpell, for the encouragement and protection of them that doe well, the terrour of all that doe evill, and the great good of the whole Church, and of all his Kingdomes; for the converſion of the Queen, the religious education of the Prince, and the reſt of the Royall ſeed; For the comforting of the afflicted Queen of Bohemia, ſiſter to our Soveraign, and for the reſtitution and eſtabliſhment of the illuſtrious Prince Charles, Elector Palatine of the Rhene, to all his Dominions and Dignities; For a bleſſing upon the High Court of Parliament, (when ſitting in any of theſe Kingdomes reſpectively) the Nobility, the ſubordinate Iudges and Ma-

Magiſtrates, the Gentry and all the Commonalty; For all Paſtors and Teachers, that God would fill them with his Spirit, make them exemplarily holy, ſober, juſt, peaceable, and gratious in their lives; ſound, faithfull, and powerfull in their Miniſtery and follow all their labours with abundance of ſucceſſe and bleſsing; and give unto all his people Paſtors according to his owne heart; For the Univerſities, and all Schooles and Religious ſeminaries of Church and Common-wealth, that they may flouriſh more and more in Learning and piety; For the particular City or Congregation, that God would powre out a bleſsing upon the Miniſtery of the Word, Sacraments and Diſcipline, upon the Civill Government, and all the ſeverall Families and perſons therein; For mercy to the afflicted under any inward or outward

ward diſtreſſe; For ſeaſonable weather and fruitfull ſeaſons as the time may require; For averting the Judgements, that wee either feele or feare, or are liable unto, as famine, peſtilence, the ſword, and ſuch like.

And, with confidence of his mercy to his whole Church, and the acceptance of our perſons, through the merits and mediation of our great High Prieſt the Lord Jeſus, To profeſſe that it is the deſire of our ſoules to have fellowſhip with God in the reverent and conſcionable uſe of his holy Ordinances; and, to that purpoſe to pray earneſtly for his grace and effectuall aſſiſtance to the ſanctification of his holy Sabbath, the Lords day, in all the duties thereof, publike and private, both to our ſelves, and to all other Congregations of his people, according to the riches and excellency of the Goſpel this day celebrated and enjoyed.

And, becauſe wee have been unprofitable hearers in times paſt, and now cannot of our ſelves receive as we ſhould, the deep things of God, the myſteries of Jeſus Chriſt, which require a ſpirituall diſcerning, To pray that the Lord who teacheth to profit, would graciouſly pleaſe to poure out the Spirit of Grace, together with the outward means thereof, cauſing us to attain ſuch a meaſure of the excellency of the knowledge of Chriſt Jeſus our Lord, and in him, of the things which belong to our peace, that wee may account all things but as droſſe in compariſon of him: And that wee, taſting the firſt fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is, we may be alſo, and enjoy the fulneſſe of thoſe joyes and pleaſures which are at his

right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant (now called to dispense the bread of life unto his household) with wisdome, fidelity, zeale, and utterance, that hee may divide the Word of God aright, to every one his portion, in evidence and demonstration of the Spirit and power; and that the Lord would circumcise the eares and hearts of the Hearers, to heare, love, and receive with meekneſſe the ingrafted Word, which is able to save their soules, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptations of Satan, the cares of the World, the hardneſſe of their owne hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all

their

their thoughts may bee brought into captivity to the obedience of Christ, and their hearts eſtabliſhed in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary Publique Prayers; yet ſo, as the Miniſter may deferre (as in prudence he ſhall think meet) ſome part of theſe Petitions, till after his Sermon, or offer up to God ſome of the Thankſgivings, hereafter appointed, in his Prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word, being the power of God unto Salvation, and one of the greateſt and moſt excellent Works belonging to the Miniſtry of the Goſpell, ſhould bee ſo performed, that the Workman need not bee aſhamed, but may ſave himſelf, and thoſe that heare him.

It is preſuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is

in ſome good meaſure gifted for ſo weighty a ſervice, by his skill in the Originall Languages, and in ſuch Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole Body of Theology, but moſt of all in the holy Scriptures, having his ſenſes and heart exerciſed in them above the common ſort of Beleevers; and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and ſtudying of the Word) hee ought ſtill to ſeek by Prayer, and an humble heart, reſolving to admit and receive any truth not yet attained, when ever God ſhall make it known unto him. All which hee is to make uſe of, and improve, in his private preparations, before hee deliver in publike what he hath provided.

Ordinarily, the ſubject of his Sermon is to be ſome Text of Scripture, holding forth ſome principle or head of Religion; or ſuitable to ſome ſpeciall occaſion emergent; or hee may goe on in ſome Chapter, Pſalme, or Booke of the holy Scripture, as hee ſhall ſee fit.

Let

Let the Introduction to his Text be brief and perſpicuous, drawn from the Text it ſelf, or context, or ſome parallel place, or generall ſentence of Scripture.

If the Text be long (as in Hiſtories and Parables it ſometimes muſt be) let him give a briefe ſumme of it; if ſhort, a Paraphraſe thereof, if need be: In both, looking diligently to the ſcope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raiſe from it.

In Analyſing and dividing his Text, hee is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Diviſion, nor to trouble their minds with obſcure termes of Art.

In raiſing Doctrines from the Text, his care ought to bee, Firſt, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may diſcern how God teacheth it from thence. Thirdly, that he chiefly inſiſt upon thoſe Doctrines which are

principally intended, and make moſt for the edification of the hearers.

The Doctrine is to be expreſſed in plaine termes; or if any thing in it need explication, is to bee opened, and the conſequence alſo from the Text cleared. The parallel places of Scripture confirming the Doctrine are rather to bee plaine and pertinent, then many, and (if need bee) ſomewhat inſiſted upon, and applyed to the purpoſe in hand.

The Arguments or Reaſons are to bee ſolid; and, as much as may bee, convincing. The illuſtrations of what kind ſoever, ought to bee full of light, and ſuch as may convey the truth into the Hearers heart with ſpirituall delight.

If any Doubt, obvious from Scripture, Reaſon, or Prejudice of the Hearers, ſeem to ariſe, it is very requiſite to remove it, by reconciling the ſeeming differences, anſwering the reaſons, and diſcovering and taking away the cauſes of prejudice and miſtake. Otherwiſe, it is not fit to detain the hearers with propounding or anſwering vaine or wicked

wicked Cavils, which as they are endleſſe, ſo the propounding and anſwering of them doth more hinder then promote edification.

Hee is not to reſt in generall Doctrine, although never ſo much cleared and confirmed, but to bring it home to ſpeciall Uſe, by application to his hearers: Which albeit it prove a worke of great difficulty to himſelfe, requiring much prudence, zeale, and meditation, and to the naturall and corrupt man will bee very unpleaſant; yet hee is to endeavour to perform it in ſuch a manner that his Auditors may feele the Word of God to bee quick and powerfull, and a diſcerner of the thoughts and intents of the heart; and that if any unbeleever or ignorant perſon bee preſent, hee may have the ſecrets of his heart made manifeſt, and give glory to God.

In the Uſe of Inſtruction or information in the knowledge of ſome truth, which is a conſequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and other

ther places of Scripture, or from the nature of that Common place in Divinity, whereof that truth is a branch.

In Confutation of falſe Doctrines, he is neither to raiſe an old Hereſie from the grave, nor to mention a blaſphemous opinion unneceſſarily: but if the people be in danger of an Errour, he is to confute it ſoundly, and endeavour to ſatisfie their judgements and conſciences againſt all objections.

In Exhorting to Duties, he is, as he ſeeth cauſe, to teach alſo the meanes that helpe to the performance of them.

In Dehortation, Reprehenſion, and publique Admonition (which require ſpeciall wiſedome) let him, as there ſhall be cauſe, not only diſcover the nature and greatneſſe of the ſin, with the miſery attending it, but alſo ſhew the danger his hearers are in to be overtaken and ſurprized by it, together with the Remedies and beſt way to avoyd it.

In applying Comfort, whether generall againſt all tentations, or particular againſt ſome ſpeciall troubles or terrours, he is carefully

fully to anſwer ſuch objections, as a troubled heart and afflicted ſpirit may ſuggeſt to the contrary.

It is alſo ſometimes requiſite to give ſome Notes of tryall (which is very profitable, eſpecially when performed by able and experienced Miniſters, with circumſpection and prudence, and the Signes cleerely grounded on the holy Scripture) whereby the Hearers may be able to examine themſelves, whether they have attained thoſe Graces, and performed thoſe duties to which he Exhorteth, or be guilty of the ſin, Reprehended, and in danger of the Judgements Threatned, or are ſuch to whom the Conſolations propounded doe belong; that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and ſtrengthned with Comfort, as their condition upon examination ſhall require.

And, as he needeth not alwayes to proſecute every Doctrine which lies in his Text, ſo is he wiſely to make choice of ſuch Vſes, as, by his reſidence and converſing with his flock, he findeth moſt needfull and ſeaſonable: and, amongſt

theſe, ſuch as may moſt draw their ſoules to Chriſt, the fountaine of light, holineſſe and comfort.

This Method is not preſcribed as neceſſary for every man, or upon every Text; but only recommended, as being found by experience to be very much bleſſed of God, and very helpfull for the peoples underſtandings and memories.

But the Servant of Chriſt, what ever his Method be, is to performe his whole Miniſtery;

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand, delivering the truth, not in the entiſing words of mans wiſdome, but in demonſtration of the Spirit and of power, leaſt the Croſſe of Chriſt ſhould be made of none effect: abſtaining alſo from an unprofitable uſe of unknowne Tongues, ſtrange phraſes, and cadences of ſounds and words, ſparingly citing ſentences of Eccleſiaſticall, or other humane Writers, ancient or moderne, be they never ſo elegant.

3. Faithfully, looking at the honour of Chriſt, the converſion, edification and ſalvation of the people, not at his own gaine or glory: keeping nothing

nothing back which may promote thoſe holy ends, giving to every one his own portion, and bearing indifferent reſpect unto all, without neglecting the meaneſt, or ſparing the greateſt in their ſins.

4. Wiſely, framing all his Doctrines, Exhortations, and eſpecially his Reproofs, in ſuch a manner as may be moſt likely to prevaile, ſhewing all due reſpect to each mans perſon and place, and not mixing his own paſſion or bitterneſſe.

5. Gravely, as becometh the Word of God, ſhunning all ſuch geſture, voice and expreſſions as may occaſion the corruptions of men to deſpiſe him and his Miniſtry.

6. With loving affection, that the people may ſee all coming from his godly zeale, and hearty deſire to doe them good. And

7. As taught of God, and perſwaded in his own heart, that all that he teacheth, is the truth of Chriſt; and walking before his flock as an example to them in it; earneſtly, both in private and publique, recommending his labours to the bleſſing of God, and watchfully looking to himſelfe and the flock whereof the Lord hath

made him overseer, So shall the Doctrine of truth be preserved uncorrupt, many soules converted and built up, and himselfe receive manifold comforts of his labours, even in this life, and afterward the Crown of Glory laid up for him in the world to come.

Where there are more Ministers in a Congregation than one, and they of different guifts, each may more especially apply himselfe to Doctrine or Exhortation, according to the guift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after the Sermon.

THe Sermon being ended, the Minister is; *To give thanks for the great Love of God in sending his Sonne Jesus Christ unto us; For the communication of his Holy Spirit; For the light and liberty of the glorious Gospell, and the rich and heavenly Blessings revealed therein; as name-*

ly,

ly, Election, Vocation, Adoption, Justification, Sanctification, and hope of Glory; For the admirable goodnesse of God in freeing the Land from Antichristian Darknesse and Tyranny, and for all other Nationall Deliverances; For the Reformation of Religion; For the Covenant; and for many temporall blessings.

To pray for the continuance of the Gospell, and all Ordinances thereof, in their purity, power and liberty. To turne the chiefe and most usefull heads of the Sermon into some few Petitions; and to pray that it may abide in the heart and bring forth fruit.

To pray for preparation for Death, and Judgement, and a watching for the coming of our Lord Jesus Christ. To intreat of God the forgivenesse of the iniquities of our holy things, and the acceptation of our spi-

rituall ſacrifice, through the merit and mediation of our great High-Prieſt and Saviour the Lord Jeſus Chriſt.

And becauſe the Prayer which Chriſt taught his Diſciples, is not only a Pattern of Prayer, but it ſelfe a moſt comprehenſive Prayer, we recommend it alſo to be uſed in the Prayers of the Church.

And whereas, at the Adminiſtration of the Sacraments, the holding Publique Faſts and dayes of Thankſgiving, and other ſpeciall occaſions, which may afford matter of ſpeciall Petitions and Thankſgivings; It is requiſite to expreſſe ſomewhat in our publike Prayers (as at this time, it is our duty to pray for a bleſſing upon the Aſſembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdome,) Every Miniſter is herein to apply himſelfe in his Prayer before, or after his Sermon to thoſe occaſions; but for the manner, he is left to his liberty as God ſhall direct and inable him, in piety and wiſdome to diſcharge his duty.

The Prayer ended, let a Pſalme be ſung, if with convenien-

conveniency it may be done. After which (unleſſe ſome other Ordinance of Chriſt that concerneth the Congregation at that time be to follow) let the Miniſter diſmiſſe the Congregation with a ſolemne Bleſſing.

THE ADMINISTRATION OF THE SACRAMENTS.

And firſt, Of Baptisme.

BAptisme, As it is not unneceſſarily to be delayed, ſo, is it not to be adminiſtred in any caſe by any private perſon, but by a Miniſter of Chriſt, called to be the Steward of the Myſteries of God.

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the people may moſt conveniently ſee and heare; and not in the places where Fonts in the time of Popery were unfitly and ſuperſtitiouſly placed.

The Child to be Baptized, after notice given to the Miniſter the day before, is to be preſented by the Father, or (in caſe of his neceſſary abſence) by ſome Chriſtian friend in his place, profeſſing his earneſt deſire that the Child may be Baptiſed.

Before Baptiſme, the Miniſter is to uſe ſome words of Inſtruction, touching the Inſtitution, Nature, Uſe and ends of this Sacrament: ſhewing,

That it is Inſtituted by our Lord Jeſus Chriſt: That it is a Seale of the Covenant of Grace, of our Ingrafting into Chriſt, and of our Union with him, of Remiſſion of Sins, Regeneration, Adoption, and Life eternall: That the Water in Baptiſme, repreſenteth and ſignifieth, both the bloud of Chriſt which taketh away all Guilt of Sinne, Originall and Actuall; and

the

the ſanctifying virtue of the Spirit of Chriſt againſt the Dominion of Sin, and the Corruption of our ſinfull Nature: That Baptizing, or ſprinckling & waſhing with water ſignifieth the cleanſing from ſin by the Bloud, and for the Merit of Chriſt, together with the Mortification of ſin, and riſing from ſin to Newneſſe of life, by virtue of the Death and Reſurrection of Chriſt: That the Promiſe is made to Beleevers and their ſeed, and that the ſeed and poſterity of the faithfull, born within the Church, have by their birth, intereſt in the Covenant, and right to the Seale of it, and to the outward Priviledges of the Church, under the Goſpell, no leſſe then the Children of Abraham in the time of the Old Teſtament; the Covenant of Grace, for ſubſtance, being the ſame; and the Grace of God and the conſolation

of Beleevers, more plentifull then before: That the Sonne of God admitted litle children into his preſence, imbracing and bleſsing them, ſaying, For of ſuch is the Kingdome of God: That children by Baptiſme are ſolemnly received into the boſome of the viſible Church, diſtinguiſhed from the world, and them that are without, and united with Beleevers; and that all who are baptized in the Name of Chriſt, doe renounce, and by their Baptiſme are bound to fight againſt the Devill, the World and the Fleſh: That they are Chriſtians, and fœderally holy before Baptiſme, and therefore are they Baptized: That the inward Grace and virtue of Baptiſme is not tyed to that very moment of time wherein it is adminiſtred, and that the fruit and power thereof reacheth to the whole courſe of our life; and that outward

Baptiſme

Baptiſme is not ſo neceſſary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they doe not contemne or neglect the Ordinance of Chriſt when and where it may be had.

In theſe or the like Inſtructions, the Miniſter is to uſe his own liberty, and godly wiſdome, as the Ignorance or Errours in the Doctrine of Baptiſme, and the Edification of the people ſhall require.

He is alſo to admoniſh all that are preſent;

To looke back to their Baptiſme; to repent of their ſins againſt their Covenant with God; to ſtirre up their faith; to improove and make the right uſe of their Baptiſme; and of the Covenant ſealed thereby betwixt God and their ſoules.

He is to exhort the Parent;

To conſider the great mercy of God to him and his child; To bring up the child in

the knowledge of the grounds of the Christian Religion, and in the nurture and admonition of the Lord: and to let him know the danger of Gods wrath to himselfe and child, if he be negligent. Requiring his solemne promise for the performance of his duty.

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spirituall use, and the Minister is to pray to this or the like effect.

That the Lord who hath not left us as strangers without the Covenant of Promise, but called us to the priviledges of his Ordinances, would graciously vouchsafe to sanctifie and blesse his owne Ordinance of Baptisme at this time: That he would joyne the inward Baptisme of his Spirit with the outward Baptisme of water; make this Baptisme to the Infant a Seale of Adoption,

Adoption, Remiſsion of Sin, Regeneration, and Eternall Life, and of all other Promiſes of the Covenant of Grace: That the Child may be planted into the likeneſſe of the Death and Reſurrection of Chriſt; and that the body of ſin being deſtroyed in him, he may ſerve God in newneſſe of life all his dayes.

Then the Miniſter is to demand the Name of the Child, which being told him, he is to ſay (calling the Child by his Name)

I Baptiſe thee in the Name of the Father, of the Son, and of the Holy Ghoſt.

As he pronounceth theſe words, he is to Baptize the Child with water: which, for the manner of doing it, is not only lawfull, but ſufficient and moſt expedient to be, by powring or ſprinckling of the water on the face of the Child, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpoſe;

Acknowledging with all thankefulneſſe, that the Lord is true and faithfull in keeping Covenant and Mercy; That hee is good and gracious, not onely in that hee numbreth us among his Saints, but is pleaſed alſo to beſtow upon our children this ſingular token and badge of his love in Chriſt: That in his truth and ſpeciall providence, hee daily bringeth ſome into the boſome of his Church, to be partakers of his ineſtimable benefits, purchaſed by the blood of his dear Son, for the continuance and increaſe of his Church.

And praying, That the Lord would ſtill continue, and daily confirm more and more this his unſpeakable favour: That he would receive the Infant now baptized, and ſolemnly entred into the houſehold of Faith, into his Fatherly tuition

and

and defence, and remember him with the favour that he ſheweth to his people; That if he ſhall be taken out of this life in his Infancy, the Lord, who is rich in mercy, would be pleaſed to receive him up into glory; and if he live, and attain the years of diſcretion, that the Lord would ſo teach him by his word and ſpirit, and make his Baptiſme effectuall to him, and ſo uphold him by his Divine power and grace, that by faith he may prevail againſt the devil, the world, and the fleſh, till in the end he obtain a full and finall victory, and ſo be kept by the power of God through faith unto ſalvation, through Jeſus Chriſt our Lord.

¶ OF

¶ Of the celebration of the Communion, or Sacrament of *the* LORDS *Supper.*

THe Communion, or Supper of the Lord is frequently to be celebrated: but how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently administred, it is requisite that publike warning be given the Sabbath day before the administration thereof

thereof: and that either then, or on ſome day of that weeke, ſomething concerning that Ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent uſe of all meanes ſanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feaſt.

When the day is come for adminiſtration, the Miniſter having ended his Sermon and Prayer, ſhall make a ſhort Exhortation,

Expreſſing the ineſtimable benefit we have by this Sacrament, together with the ends and uſe thereof: ſetting forth the great neceſſity of having our comforts and ſtrength renewed thereby in this our pilgrimage and warfare: How neceſſary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungring and thirſting ſouls after Chriſt and his benefits: How great the danger, to eat and drink unworthily.

Next, he is, in the Name of Christ, on the one part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy Table, shewing them, That he that eateth and drinketh unworthily, eateth and drinketh judgement unto himself: And on the other part, he is in especiall manner to invite and encourage all that labour under the sense of the burden of their sins, and fear of wrath, and desire to reach out unto a greater progresse in Grace then yet they can attain unto, to come to the Lords Table; assuring them, in the same Name, of ease, refreshing and strength to their weak and wearied souls.

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and so conveniently placed, that the

the Communicants may orderly ſit about it, or at it, The Miniſter is to begin the action with ſanctifying and bleſſing the elements of Bread and Wine ſet before him (the Bread in comely and convenient veſſels, ſo prepared, that being broken by him, and given, it may be diſtributed amongſt the Communicants: The Wine alſo in large Cups;) having firſt in a few words ſhewed, That thoſe elements, otherwiſe common, are now ſet apart and ſanctified to this holy uſe, by the word of Inſtitution and Prayer.

Let the words of Inſtitution be read out of the Evangeliſts, or out of the firſt Epiſtle of the Apoſtle *Paul* to the Corinthians. Chap. 11. verſe 23. *I have received of the Lord*, &c. to the 27. verſe, which the Miniſter may, when he ſeeth requiſite, explaine and apply.

Let the Prayer, Thankſgiving, or Bleſſing of the Bread and Wine, be to this effect;

WIth humble and hearty acknowledgement of the greatneſſe of our miſery, from which neither man nor An-

gel was able to deliver us, and of our great unworthinesse of the least of all Gods mercies; To give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which, notwithstanding the deniall of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To professe that there is no other name under Heaven, by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty and life, have accesse to the throne of Grace, are admitted

ted to eat and drink at his own Table, and are ſealed up by his Spirit to an aſſurance of happineſſe and everlaſting life.

Earneſtly to pray to God, the Father of all mercies, and God of all conſolation, to vouchſafe his gracious preſence, and the effectuall working of his Spirit in us, and ſo to ſanctifie theſe Elements both of Bread and Wine, and to bleſſe his own Ordinance, that we may receive by Faith the Body and Blood of Jeſus Chriſt crucified for us, and ſo to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himſelf for us.

All which he is to endeavour to performe with ſuitable affections anſwerable to ſuch an holy Action, and to ſtir up the like in the people.

The Elements being now ſanctified by

the Word and Prayer, The Minister, being at the Table, is to take the Bread in his hand, and say, in these expressions (or other the like, used by Christ, or his Apostle upon this occasion:)

According to the holy Institution, command, and example of our blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it, and give it unto you (There the Minister, who is also himselfe to communicate, is to breake the Bread, and give it to the Communicants:) *Take yee, eat yee; This is the Body of Christ which is broken for you, Do this in remembrance of him.*

In like manner the Minister is to take the Cup, and say, in these expressions (or other the like, used by Christ, or the Apostle upon the same occasion;)

According to the Institution, command, and example of our Lord Jesus Christ, I take this Cup, and give it unto you (Here

(Here he giveth it to the Communicants,)

This Cup is the new Teſtament in the Blood of Chriſt, which is ſhed for the remiſſion of the ſins of many; Drink ye all of it.

After all have communicated, the Miniſter may, in a few words, put them in mind

Of the grace of God, in Jeſus Chriſt held forth in this Sacrament, and exhort them to walk worthy of it.

The Miniſter is to give ſolemn thanks to God,

For his rich mercy, and invaluable goodneſſe vouchſafed to them in that Sacrament, and to entreat for pardon for the defects of the whole ſervice, and for the gracious aſſiſtance of his good Spirit, whereby they may be enabled to walk in the ſtrength of that Grace, as becometh thoſe who have received ſo great pledges of ſalvation.

The Collection for the poore is ſo to be ordered,

ordered, that no part of the publique worship be thereby hindred.

Of the Sanctification of the Lords Day.

THe Lords day ought to be so remembred beforehand, as that all worldly businesse of our ordinary Callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation, or resting all the Day, from all unnecessary labours, and an abstaining, not onely from all sports and pastimes, but also from all worldly words and thoughts.

That the Diet on that Day be so ordered, as that neither servants be unnecessarily detained from the publique worship of God, nor any other persons hindred from the sanctifying that Day.

That

That there be private preparation of every perſon and family, by prayer for themſelves, and for Gods aſsiſtance of the Miniſter, and for a bleſſing upon his Miniſtry, and by ſuch other holy exerciſes, as may further diſpoſe them to a more comfortable communion with God in his publique Ordinances.

That al the people meet ſo timely for publique Worſhip, that the whole Congregation may be preſent at the beginning, and with one heart ſolemnly joyne together in all parts of the publique Worſhip; and not depart till after the Bleſsing.

That what time is vacant, between, or after the ſolemne meetings of the Congregation in publique, be ſpent in Reading, Meditation, Repetition of Sermons; (eſpecially, by calling their families to an account of what they have heard,) and catechizing of them, holy conferences, Prayer for a bleſsing upon the Publique Ordinances, ſinging of Pſalms, viſiting the ſick, relieving the poore, and ſuch like duties of piety, charity and mercy, accounting the Sabbath a delight.

The Solemnization of Marriage.

ALthough Marriage be no ſacrament, nor peculiar to the Church of God, but common to mankind, and of Publique intereſt in every Commonwealth; yet becauſe ſuch as marry are to marry in the Lord, and have ſpeciall need of Inſtruction, Direction, and Exhortation, from the Word of God at their entring into ſuch a new condition; and, of the bleſsing of God upon them therein; we judge it expedient, that marriage be ſolemnized by a lawfull Miniſter of the Word, that he may accordingly counſell them, and pray for a bleſsing upon them.

Marriage is to be betwixt one man and one woman onely; and they, ſuch as are not within the degrees of Conſanguinity or Affinity prohibited by the Word of God. And the parties are to be of years of diſcretion, fit to make their own choice, or upon good grounds, to give their mutuall conſent. Before

Before the ſolemnizing of Marriage between any Perſons, their purpoſe of Marriage ſhall be publiſhed by the Miniſter three ſeverall Sabbath dayes in the Congregation, at the place or places of their moſt uſuall and conſtant abode reſpectively. And of this Publication, the Miniſter, who is to joyne them in marriage, ſhall have ſufficient Teſtimony, before he proceed to ſolemnize the marriage.

Before that Publication of ſuch their purpoſe (if the parties be under age) the conſent of the Parents, or others, under whoſe power they are (in caſe the Parents be dead) is to be made known to the Church Officers of that Congregation, to be Recorded.

The like is to be obſerved in the proceedings of all others, although of age, whoſe Parents are living, for their firſt marriage. And in after marriages of either of thoſe parties, they ſhall be exhorted not to contract marriage, without firſt acquainting their Parents with it, (if with conveniency it may be done) endevouring to obtaine their conſent.

Parents ought not to force their children to marry without their free conſent, nor deny

their own consent without just cause.

After the purpose or contract of marriage hath beene thus published, the marriage is not to be long deferred. Therefore, the Minister, having had convenient warning, and nothing being objected to hinder it, is publiquely to solemnize it in the place appointed by Authority for publique Worship, before a competent number of credible witnesses, at some convenient houre of the day, at any time of the year, except on a day of Publique humiliation. And we advise that it be not on the Lords Day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them, to this effect:

Acknowledging our sins, whereby we have made our selves lesse then the least of all the mercies of God, and provok'd him to imbitter all our comforts, earnestly in the name of Christ to intreat the Lord (whose presence and favour is the happinesse of every condition, and sweeten's every Relation) to be their Portion,

Portion, and to owne and accept them in Christ, who are now to be joyned in the honourable Estate of Marriage, the Covenant of their God: and that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart fit for their new estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergoe the cares, and resist the temptations which accompany that condition, as becommeth Christians.

The Prayer being ended, it is convenient that the Minister doe briefly declare unto them, out of the Scripture,

The Institution, Use, and ends of marriage, with the Conjugall duties which in all faithfulnesse they are to perform each to other, exhorting them to study the holy

Word of God, that they may learn to live by faith, and to be content in the midſt of all marriage cares and troubles, ſanctifying Gods name in a thankefull, ſober, and holy uſe of all Conjugall comforts, praying much with, and for, one another, watching over, and provoking each other to love and good works, and to live together as the heires of the Grace of life.

After ſolemn charging of the perſons to be married, before the Great God, who ſearcheth all hearts, and to whom they muſt give a ſtrict account at the laſt Day, that if either of them know any cauſe, by præcontract or otherwiſe, why they may not lawfully proceed to marriage, that they now diſcover it: The Miniſter (if no impediment be acknowledged) ſhall cauſe, firſt, the man to take the woman by the right hand, ſaying theſe words,

I N. *doe take thee* N. *to be my married*

ried wife, and doe, in the preſence of God, and before this Congregation, promiſe and covenant to be a loving and faithfull husband unto thee, untill God ſhall ſeparate us by death.

Then the woman ſhall take the man by his right hand, and ſay theſe words,

I N. *doe take thee* N. *to be my married husband, and I doe, in the preſence of God, and before this Congregation, promiſe and covenant to be a loving, faithfull, and obedient wife unto thee, untill God ſhall ſeparate us by death.*

Then, without any further Ceremony, the Miniſter ſhall, in the face of the Congregation, pronounce them to be husband and wife, according to Gods Ordinance; and ſo, conclude the action with Prayer to this effect,

That

That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus.

A Register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a Book provided for that purpose, for the perusall of all whom it may concern.

Concerning Visitation of the Sicke.

IT is the duty of the Minister not onely to teach the People committed to his charge, in publique, but privatly & particularly to admonish, exhort, reproove & cōfort them,

them, upon all seasonable occasions, so far as his time, strength, and personall safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls: and, in times of sickness to desire his advice and help, timely and seasonably, before their strength and understanding faile them.

Times of Sickness and affliction are speciall opportunities put into his hand by God, to minister a word in season to weary souls: because then the Consciences of men are, or should be more awakened to bethink themselves of their Spirituall estates for Eternity, and Satan also takes advantage then, to load them more with sore and heavy temptations: Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderness and love, to administer some Spirituall good to his soul, to this effect:

He may, from the consideration of the present sickness, instruct him out of Scripture, that diseases come not by chance, or by distem-

pers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for Triall, and exercise of his graces, or for other speciall and excellent ends, all his suffrings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods Visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple,

scruple, doubt or temptation that are upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sence of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them; of the filth and pollution, which the soul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience, and rowze him out of a stupid and secure condition, to apprehend the Justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the wayes of holinesse, and to serve God in uprightnesse, although not without many failings and infirmities; or if his spirit be broken with the sense of sin, or cast down through want of the sence of Gods favour; then it will be fit to raise him up, by setting before him

the freeneſs and fulneſs of Gods grace, the ſufficiency of righteouſneſſe in Chriſt, the gracious offers in the Goſpel, that all who repent and believe with all their heart in Gods mercy through Chriſt, renouncing their own righteouſnes, ſhall have life and ſalvation in him. It may be alſo uſefull to ſhew him, that death hath in it no Spirituall evill to be feared by thoſe that are in Chriſt, becauſe ſin the ſting of death is taken away by Chriſt, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himſelf entred into glory, to prepare a place for His people: So that neither life nor death ſhall be able to ſeperate them from Gods love in Chriſt, in whom ſuch are ſure, though now they muſt be laid in the duſt, to obtain a joyfull and glorious Reſurrection to eternall life.

Advice alſo may be given, as to beware of an ill grounded perſwaſion on mercy, or on the goodneſſe of his condition for heaven, ſo to diſclaime all merit in himſelf, and to caſt himſelf wholly upon God for mercy in the ſole Merits and Mediation of Jeſus Chriſt,

who

who hath engaged himself never to cast off them, who in truth and sincerity come unto him. Care also must be taken that the sick person be not cast down into dispaire by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his merit for a door of hope to every penitent Believer.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him, and for him to this effect;

Confessing and bewailing of sin Original and Actual, the miserable condition of all by nature, as being Children of Wrath and under the Curse, acknowledging that all Diseases, Sicknesses, Death, and Hell it self, are the proper issues and effects thereof: Imploring Gods mercy for the sick person through the Blood of Christ,

Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for Righteousnesse and life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidences of his love, to arm him against Temptations, to take off his heart from the world, to sanctify his present visitation, to furnish him with patience and strength to beare it, and to give him perseverance in Faith to the end.

That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctify all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by

faith.

faithfull remembrance, and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sickneſſe, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his dayes by the present Visitation, he may finde such Evidence of the Pardon of all his sins, of his interest in Christ, and Eternall life by Christ, as may cause his inward man to be renewed, while his outward man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the Salvation of his Soule, through the only merits and intercession of the Lord Jesus Christ,

our

our alone Saviour and All-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sickness, death, and judgement, and all the dayes of their appointed time so to wait untill their change come, that when Christ, who is our life, shall appear, they may appear with him in glory.

Concerning

Concerning Buriall of the Dead.

WHen any perſon departeth this life, let the dead body, upon the day of Buriall, be decently attended from the houſe to the place appointed for publique Buriall, and there immediately interred, without any Ceremony.

And becauſe the cuſtomes of kneeling down, and praying by, or towards the dead Corps, and other ſuch uſages, in the place where it lies, before it be carried to Buriall, are Superſtitious: and for that, praying, reading, and ſinging both in going to, and at the Grave, have been groſly abuſed, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all ſuch things be laid aſide.

Howbeit, we judge it very convenient, that

the Christian friends which accompany the dead body to the place appointed for publique Buriall, doe apply themselves to meditations, and conferences suitable to the occasion: and, that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their Duty.

That this shall not extend to deny any civill respects or differences at the Buriall, suitable to the ranke and condition of the party deceased whiles he was living.

Concerning Publique Solemne Fasting.

WHen some great and notable Judgements are either inflicted upon a People, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some speciall blessing is to bee sought and obtained

obtained, Publique ſolemne Faſting (which is to continue the whole Day) is a Duty that God expecteth from that Nation, or people.

A Religious Faſt requires totall abſtinence, not only from all food (unleſſe bodily weakneſſe doe manifeſtly diſable from holding out till the Faſt be ended, in which caſe ſomewhat may be taken, yet very ſparingly, to ſupport nature when ready to faint;) but alſo from all worldly labour, diſcourſes and thoughts, and from all bodily delights, (although at other times lawfull) rich apparell, ornaments and ſuch like, during the Faſt; and much more, from what ever is, in the nature, or uſe, ſcandalous and offenſive; as, gariſh attire, laſcivious habits and geſtures, and other vanities of either ſexe, which we recommend to all Miniſters in their places, diligently & zealouſly to reproove, as at other times, ſo eſpecially at a Faſt, without reſpect of perſons as there ſhall be occaſion.

Before the Publique meeting, each Family, and perſon apart, are privately to uſe all religious care to prepare their hearts to ſuch a ſolemne work; and, to be early at the Congregation.

So large a portion of the Day, as conveniently may be, is to be ſpent in Publique Reading, and Preaching of the Word, with ſinging of Pſalmes fit to quicken affections ſuitable to ſuch a Duty; but eſpecially in Prayer, to this or the like effect.

Giving Glory to the Great Majeſty of God, the Creator, Preſerver, and Supreame Ruler of all the World, the better to affect us thereby with an holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, eſpecially to the Church and Nation, the more effectually to ſoften, and abaſe our hearts before him. Humbly confeſſing of ſins of all ſorts, with their ſeverall aggravations: juſtifying Gods righteous Judgements, as being farre leſſe then our ſins doe deſerve; yet humbly and earneſtly imploring his mercy and grace for our ſelves,

ſelves, the Church, and Nation, for our King, and all in Authority, and for all others for whom we are bound to pray (according as the preſent exigent requireth) with more ſpeciall importunity and inlargement then at other times. Applying by faith, the Promiſes and Goodneſſe of God, for Pardon, help, and deliverance from the Evils felt, feared, or deſerved; and for obtaining the bleſſings which we need and expect; together with a giving up of our ſelves wholly and for ever unto the Lord.

In all theſe, the Miniſters, who are the mouthes of the people unto God, ought ſo to ſpeak from their hearts upon ſerious and through premeditation of them, that both themſelves and their people may be much affected, and even melted thereby; eſpecially with ſorrow for their ſins, that it may be in-

deed a Day of deepe humiliation and afflicting of the ſoul.

Speciall choice is to be made of ſuch Scriptures to be read, and of ſuch Texts for Preaching, as may beſt work the hearts of the hearers to the ſpeciall buſineſſe of the day, and moſt diſpoſe them to humiliation and repentance; inſiſting moſt on thoſe particulars, which each Miniſters obſervation and experience tels him are moſt conducing to the edification, and reformation of that Congregation to which he preacheth.

Before the cloſe of the Publique Duties, the Miniſter is, in his own, and the peoples names, to engage his and their hearts to be the Lords, with profeſſed purpoſe and reſolution to reform what ever is amiſſe among them, and more particularly ſuch ſins as they have been more remarkably guilty of; and, to draw neerer unto God, and to walk more cloſely and faithfully with him in new obedience, then ever before.

He is alſo to admoniſh the people with all importunity, that the work of that day doth not

end

end with the Publique duties of it, but that they are ſo to improve the remainder of the day, and of their whole life, in reinforcing upon themſelves and their families in private, all thoſe godly affections and reſolutions which they profeſſed in Publique, as that they may be ſetled in their hearts for ever, and themſelves may more ſenſibly finde that God hath ſmelt a ſweet ſavour in Chriſt from their performances, and is pacified towards them, by anſwers of Grace, in pardoning of ſin, in removing of Judgements, in averting or preventing of plagues, and in conferring of bleſsings ſuitable to the conditions and prayers of his people, by Jeſus Chriſt.

Beſide ſolemne & generall Faſts injoyned by Authority, we judge, that at other times, Congregations may keepe dayes of Faſting, as Divine Providence ſhall adminiſter unto them ſpeciall occaſions. And alſo that Families may doe the ſame, ſo it be not on dayes wherein the Congregation to which they doe belong, is to meet for faſting, or other publique Duties of Worſhip.

Concer-

Concerning the Obſervation of Dayes of Publique *Thankeſgiving.*

WHen any ſuch Day is to be kept, let notice be given of it, and of the occaſion thereof, ſome convenient time before, that the people may the better prepare themſelves thereunto.

The Day being come, and the Congregation (after private preparations) being aſſembled, the Miniſter is to begin with a word of Exhortation to ſtir up the people to the Duty for which they are met, and with a ſhort prayer for Gods aſsiſtance and bleſsing (as at other Conventions for Publique Worſhip) according to the particular occaſion of their meeting.

Let him then make ſome pithy narration of the Deliverance obtained, or Mercy received, or of whatever hath occaſioned that aſſembling of the Congregation, that all may better under-

ſtand

ſtand it, or be minded of it, and more affected with it.

And becauſe ſinging of Pſalmes is of all other the moſt proper Ordinance for expreſsing of Joy and Thankſgiving, let ſome pertinent Pſalme or Pſalmes be ſung for that purpoſe, before or after the reading of ſome portion of the Word ſuitable to the preſent buſineſſe.

Then let the Miniſter who is to preach, proceed to further Exhortation and Prayer before his Sermon, with ſpeciall reference to the preſent work: after which let him preach upon ſome Text of Scripture pertinent to the occaſion.

The Sermon ended, let him not only pray, as at other times after preaching is directed, with remembrance of the neceſsities of the Church, King, and State (if before the Sermon they were omitted) but inlarge himſelf in due and ſolemn Thankſgiving for former mercies and deliverances, but more eſpecially for that which at the preſent calls them together to give thanks: with humble petition for the continuance and renewing of Gods wonted mercies, as need ſhall bee, and for ſanctifying grace

to make a right use thereof. And so, having sung another Psalme suitable to the mercy, let him dismisse the Congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the Minister (before their dismission) is solemnly to admonish them, to beware of all excesse and riot, tending to gluttony or drunkennesse, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnall, but spirituall, which may make Gods praise to be glorious, and themselves humble and sober; and that both their feeding and rejoycing may render them more cheerfull and inlarged further to celebrate his Praises in the midst of the Congregation, when they return unto it, in the remaining part of that Day.

When the Congregation shall be againe assembled, the like course in praying, reading, preaching, singing of Psalmes, and offering up of more praise and thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time will give leave.

At one or both of the publique meetings that

that day, a Collection is to be made for the poor (and in the like manner upon the Day of Publique Humiliation) that their loynes may bleſſe us, and rejoyce the more with us. And the people are to be exhorted at the end of the latter meeting, to ſpend the reſidue of that Day in holy duties, and teſtifications of Chriſtian love and charity one towards another, and of rejoycing more and more in the Lord; as becommeth thoſe who make the joy of the Lord their ſtrength.

Of Singing of *Pſalmes.*

IT is the duty of Chriſtians to praiſe God publiquely by ſinging of Pſalmes together in the Congregation, and alſo privately in the Family.

In ſinging of Pſalmes, the voice is to be tunably and gravely ordered: but the chief care

muſt be, to ſing with underſtanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyne herein, every one that can reade is to have a Pſalme book, and all others not diſabled by age, or otherwiſe, are to be exhorted to learn to reade. But for the preſent, where many in the Congregation cannot read, it is convenient that the Miniſter, or ſome other fit perſon appointed by him and the other Ruling Officers, doe read the Pſalme, line by line, before the ſinging thereof.

An

An Appendix touching Dayes and Places for Publique worſhip.

THere is no Day commanded in Scripture to be kept holy under the Goſpell, but the Lords day, which is the Chriſtian Sabbath.

Feſtivall daies, vulgarly called Holy daies, having no warrant in the word of God, are not to be continued.

Nevertheleſſe it is lawfull and neceſſary upon ſpeciall emergent occaſions, to ſeparate a day or daies for Publique Faſting or Thankſgiving, as the ſeverall eminent and extraordinarie diſpenſations of Gods providence ſhall adminiſter cauſe and opportunity to his people.

As no place is capable of any holines under pretence of whatſoever De-

dication or Conſecration, ſo neither is it ſubject to ſuch pollution by any ſuperſtition formerly uſed and now laid aſide, as may render it unlawfull or inconvenient for Chriſtians to meet together therein for the publique worſhip of God. And therefore we hold it requiſite that the places of publique aſſembling for worſhip among us, ſhould be continued and imployed to that uſe.

FINIS.

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